Author

Title

Class BR1715
Book C66M4

Imprint

GPO

No. 7

1833

MEMOIR

OF

HANNAH B. COOK,

WHO DIED IN CAMPTON, N. H.

DECEMBER 7, 1831,

AGED SEVEN YEARS.

BOSTON:

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

Depository, No. 24, Cornhill.

1833.

3-1-56

"Suffer little children to come unto me."

Dep? in Clk Office 14 Jany 1833 Page 462

MEMOIR

OF

HANNAH B. COOK,

WHO DIED IN CAMPTON, N. H.

DECEMBER 7, 1831,

AGED SEVEN YEARS.

WRITTEN FOR THE MASSACHUSETTS SABBATH SCHOOL SOCIETY, AND REVISED BY THE COMMITTEE OF PUBLICATION.

LIBRARY OF CONGRESS COPYRIGHT No. WASHINGTON D.C.

BOSTON:

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

Depository, No. 24, Cornhill.

1833.

BR1715
.C66M4

Entered according to act of Congress, in the year 1833,
By Christopher C. Dean,
in the Clerk's Office of the District Court of Massachusetts.

1034.

3 D44

WBW7D44

MEMOIR.

SEVEN years and six weeks measured the life of HANNAH B. COOK, of Campton, New Hampshire. She was the daughter of Coffin and Rebecca B. Cook, who dedicated her to God in the sacred ordinance of baptism in her infancy. Mr. and Mrs. Cook had three children, a son and two daughters. Hannah, their youngest, was born Oct. 25, 1824.

It has been thought due to the riches of divine grace, that some brief account of the religious feelings of this little girl, during the last year of her life, in her last short sickness, and while on her dying bed, should be given

to the public, with the hope that it will prove beneficial to others, who are yet in the morning of their days. The well known truth, that *example* has far more influence with the young than mere *precept*, prompts the writer of this memoir to sketch a few particulars of this dear youth, who was so early and so suddenly taken from the embraces of her afflicted parents.

The hope is indulged also, that if any parents should read this, they will take a lesson, both of encouragement and admonition, from the case of this loved child. A long continued bodily affliction, in the case of one of the parents of Hannah, may at last be seen to have been the exciting cause, under God, of a more wakeful and diligent course of faithfulness in the performance of parental duties. The sovereignty of God in the dispensations of grace, is connected with the means as well as the end. Whatever, therefore, may be the allotments of the Most High to parents, whether health or sickness, prosperity or adversity, they are encouraged to

be unceasingly faithful in training up their children in the nurture and admonition of the Lord, with the strong hope that they "shall reap if they faint not."

The case now before us, furnishes an admonitory lesson to parents, that what they would do for the spiritual good of their children, should not long be delayed. Parental duties, interesting and imperious as they are, cannot be neglected with safety either to parents or children. The early death of this child is but one, among a multitude of cases, by which we are taught, that no degree of health in children is a safeguard against disease and death.

> "The fairest, freshest flower,
> Is cut down and withered in an hour."

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up"—is a scripture direction to parents on the subject of

giving religious instruction to their children, which ought ever to be kept in remembrance.

The amazing responsibility of parents will, probably, never be fully understood till they enter the eternal world. The Scriptures, however, are replete with instructions to parents, that they be untiring in their efforts to guide their children in the way of righteousness. They are not left without great encouragement, that they shall reap a rich reward in the future good of their children. "Train up a child in the way he should go, and when he is old, he will not depart from it."

Perhaps on no particular subject is there a greater failure with parents generally, both those who are pious and those who are not, than in their religious duties towards their children. That this neglect is a violation of scripture directions, that it implies an undervaluing of the promises of God to parents, cannot be questioned. If the following sketch shall be instrumental of prompting some parent to a more faithful perform-

ance of parental duties, or of exciting some child to seek the Lord while young, the time occupied in preparing it will not be lost.

Hannah was naturally rather of a lively turn of mind. She was in the first years of her life, like other children, playful; sometimes pleasant, sometimes otherwise. But while quite young, she manifested, occasionally, some serious reflections.

She was affectionate to her parents; but this did not prevent her from sometimes disobeying them; it did not keep her from sometimes feeling and doing wrong. It cannot be denied that she had a wicked heart. May those children who read this little book, and for them it is particularly designed, remember that *they* have wicked hearts also; that they must seek mercy of the Lord, or they cannot be saved.

The summer after she was three years old, she became a member of the Sabbath school, and continued in the school till her last sickness. She was fond of being there,

and her attachment to the school increased as she continued to attend.

When very young, she had some strong impressions of the uncertainty of life. If a member of the family were making calculations for the future, she would often say to them, "You don't know that you will live till that time." The feeble state of her mother's health for a long time, may have been the means of making her think more than she would otherwise have done on this subject. Youth are admonished, by the death of many of their number, that they are constantly liable to be cut down and summoned to the eternal world. For this reason they are exhorted in the Bible, to "seek the Lord while he may be found," to "call upon him while he is near." They are encouraged to do this by the declaration, that "those that seek him early shall find him."

Hannah early exhibited some sensibility on spiritual subjects, and a tender conscience. Once, when reading a book taken from the Sabbath-school library, she met with the re-

mark, "that the word *wont*, was frequently used among children, but it was very wrong: it came from the bottomless pit." After this if her brother or sister said "wont," she would reprove them, saying, "it was a wicked word, it came from the bottomless pit, and if they said it they would go there."

But it will not be supposed, I trust, by those children that read this history of Hannah, that she had not a wicked heart; for she was sinful, as other children are. She manifested at times wrong feelings and a perverse spirit, and so made it necessary for her parents to chastise her. "Chastise thy son while there is hope, and let not thy soul spare for his crying." Prov. xix. 18.

As Hannah had been taught, that it would be very wicked for her to use bad words, or utter a falsehood, and that God would see her if she did wrong, it was seldom she was known to commit either of these sins. But often when she heard others use bad words, she would tell her mother, and ask whether

they would not go to hell if they used such words.

When she was told that she was a sinner, and that unless she was sorry for her sins and obtained forgiveness from God, she would go "where the worm dieth not, and the fire is not quenched," she would often weep and be afraid lest she should die and go there.

Hannah appeared at times to be very sensible that her heart was wicked, that she was unwilling to attend to the concerns of her soul through opposition of heart to God, though she was sensible, at the same time, that she must have religion or be shut out of heaven. Her mother told her at a certain time, that she must seek the Lord—must pray in her own words, besides repeating the prayers which she had learned. Hannah replied, "I can't; I don't know what to say; I do not love to pray." The prayers of her mother, however, she seemed highly to value. While her mother was sick, Hannah often came to her bedside, and would say, "I hope,

Ma', you wont die ; if you do, I shan't have any Ma' to pray with me ! "

When she was about six years old, her mother made arrangements to spend some time from home, in search of health. Before leaving, she called her children to her once more to pray with them—to urge them to remember God their Creator while young, and to love the Saviour in the morning of their days.

Hannah was deeply affected. She begged her mother to pray for her, while she was gone, and expressed a hope, that they should meet in heaven, if they should not meet again on earth ; though Hannah was apparently conscious, that she was not then prepared for heaven.

In the month of June, 1831, she attended a protracted meeting, and became deeply concerned for her soul. She was greatly alarmed through fear of future punishment. During the continuance of this feeling, she said she did not love God, because he would cast her into hell. She began, however,

to pray more regularly in her own language, and confess her sins to God. She appeared to have more clear discoveries of the sinfulness of her heart, and of her lost condition, without an interest in Christ. One night, while her mind was in this state, her mother said to her, "Can you not kneel beside me, and confess to God how wicked you are, and ask him to have mercy upon you?" Yes, ma'ma, she replied, and immediately knelt down and commenced, in her own simple language, praying that "God would save her from hell, and carry her to heaven."

On the next Sabbath, her distress was very great, but she had lost her fear lest God should cast her into hell, and said, it would be right if He should send her there. On the evening of that Sabbath, a person came in, who was also in distress of mind. Hannah was so much affected on hearing him converse, that she wept aloud. Her mother said to her,—

"What makes you cry so?"

"Because," she replied, "I am such a sinner."

"But what makes you think you are a sinner?"

"Because I don't love Christ."

"Do you want to love him?" said her mother.

"Yes, ma'ma."

"What makes you want to love him?"

"Because he is good, and died to save wicked children."

"Did he die," continued Hannah, "to save such a wicked girl as I am, Ma'?"

The mother's answer need not be given: what saith the Saviour? "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Mark, x. 14.

The conversation continued.

"Ought you not to love Christ?" said her mother.

"Yes, ma'ma. I do wish I could love him?"

"Why can't you love him?"

"Because my heart is so wicked, I don't know how to love him. I think I should love him if I could see him."

One day, about this time, an individual came in who had been under serious impressions, and observed, that if not deceived he had given his heart to Christ. Little Hannah, at this time, was sitting by the side of her mother bathed in tears. When this person had left the room, Hannah expressed great satisfaction and joy, that —— had given his heart to Christ, and exclaimed, "O, how I wish I could." Her mother proposed to her to kneel down and pray for a new heart. Hannah knelt down, and expressed herself in words similar to the following: "O Lord Jesus, I am a great sinner. O Lord, I have sinned against thee. O Lord, take away my bad heart. O God, give me a new heart. O Lord, have mercy upon me. O Lord, I want to love thee, but I don't know how to love thee. O Lord, make me love thee, and when I die may I go to heaven."

From this time, she continued to pray in her own language, besides repeating forms of prayer which she had committed to memory. She was often overheard in the evening, by members of the family, pouring out her desires to God, after she had gone to her room.

After this, till the time of her death, she never declined to pray in the presence of her mother, though before, she at times had expressed some diffidence, saying, she didn't know what to say. When she prayed with her mother, she did not confine her thoughts to herself, but would pray for others, particularly for her little playmates. She said, if she was ashamed to pray she should be ashamed of Jesus, and that would be very wicked. The child indeed gave good evidence that she loved to pray. It is believed that from this to the time of her death, she prayed *every day* in secret, besides other seasons spent in prayer with others. She was seen one day, by the side of a large rock, in company with one of her mates, earnestly engaged in prayer ; and she occasionally met

with some others for prayer about this time, which was perhaps two months before her death. She expressed to her mother the gratification she felt, that her pastor had conversed with her on the subject of religion, and manifested her attachment to him by requesting a particular book to be given him.

She was fond of the Sabbath school, and loved her Sabbath-school teacher, as was seen in the remarks she made respecting her.

Her teacher had not at this time united with the church. Hannah, one day, in conversation with her mother, said; "Why don't my teacher belong to the church? my former Sabbath school teachers do. Don't she love God?"

"I hope she does," said her mother.

"Is she ashamed of Jesus, then?" said Hannah, and added, "I want every body to love God, and then we shall go to heaven together."

After her teacher had related her religious experience to the church, with the intention

of uniting with it, little Hannah said, "I wish I could join the church too."

"Why?" said her mother.

"I think I love God," she answered.

"But you have a deceitful heart; I am afraid you do not love God."

"I mean to love him," said Hannah, and was much affected.

She inquired if little girls ever did belong to the church. When told that none younger than twelve or thirteen ever belonged to that church, she said, "If I love God, I shall belong to his church, if I don't to Mr. H——'s, shan't I, Ma'?" The answer to this interesting inquiry may easily be conjectured. She appeared from day to day to have a sense of divine things, though she was occasionally lively and playful as usual. Her mother does not remember conversing with her at any time, after she became thoughtful, without her manifesting deep feeling.

An incident occurred, about this period of her history, which shows that there are evil propensities in children as well as in others,

even where we may hope grace has been implanted. These evil propensities, at one time, triumphed over the kind and Christian feelings, which had usually appeared in Hannah for some time previous to her last sickness. She treated her sister in an unkind and improper manner. Her subsequent feelings, however, showed that grace exerted a controling influence over her mind. Her mother deemed it her duty to punish her, and when she had done this she prayed with her. Immediately Hannah, of her own accord, knelt down and prayed for herself, and continued for some time deeply affected. She had previously asked her sister's forgiveness. As she continued to weep for a long time, her mother asked her, why she cried so, as her sister had forgiven her. "Because," said she, "I am such a wicked girl I fear God won't forgive me."

Some conversation, which her mother had with her a few weeks before her sickness and death, is worthy of being recorded, as show-

ing her solicitude for others, and her views of the necessity of love to God, in order to be fitted to enjoy the happiness of heaven.

A babe of one of the relatives of the family was dangerously sick. Hannah asked her mother, where the babe would go, if it should die?

"God only knows; he will do right."

"Do little babes ever go to heaven? I hope she will go there if she dies," continued Hannah; "but she is so little, I am afraid she don't know how to love God, and if she don't love God, she will go to that *dreadful place;*" meaning hell. Her mother said, "You must pray for the babe."

"I shall, Ma'," said Hannah, and soon after, retiring to her chamber, she was overheard praying to God. She prayed for the little child, that God would spare its life, or prepare it for heaven.

It is a comforting truth, that God is able to "perfect praise out of the mouth of babes and sucklings." He can prepare the youngest mind to taste the bliss of heaven. It is

safe, then, to leave those in the hands of God, who are cut down in the very morning of their days; remembering that "the Judge of all the earth will do right."

Two weeks before her death, and while in health, she attended the funeral of Mrs. J——, a devoted Christian. After returning home, she entered into conversation with her mother.

"What is Mrs. J—— doing in heaven? Is she praying there?"

"No; her prayers are turned to praises," said her mother.

"O, she's praising God in heaven," said Hannah, with emotion, "and if I love God, I shall go there and praise him too, when I die, shan't I, Ma'?"

"How should you feel, if you should be sick and die as Mrs. J—— did?"

"I don't know," said Hannah.

"Should you be willing to die?"

"Yes, Ma'."

"Where do you think you should go?"

"I think I should go and be with Jesus," said the little girl.

"What makes you think you should be with Jesus?"

"Because I love him," she replied.

About one week before her death, two of the Sabbath scholars in the same school with her were called to the eternal world. One of them died suddenly. Shortly after these afflictive events, which were indeed solemn warnings to the youth, Hannah's mother endeavored to ascertain the state of her feelings.

"What do you think," said her mother, "would become of you, if you should die as suddenly as R—— did?"

"I don't know," replied Hannah, "but I hope I should go to heaven."

"Why do you wish to go to heaven?"

"Because God is there."

"Do you love God?" said her mother.

"I hope I do, but I am afraid I don't."

"What makes you afraid you don't love God?"

"My heart is so wicked," said she.

"Who told you your heart was wicked?"

"The Bible."

She often complied with her mother's request to pray with her, and sometimes when her brother and sister, older than herself, were present. On these occasions, she was at times deeply affected; and particularly on one occasion, as she prayed, saying, "O God, have mercy on us sinners;" apparently feeling, that she, with others present, were great sinners, and must have mercy from God, or be cut off from all future happiness.

One night, only a few days before her death, Hannah went early to bed; but when her mother retired, she awoke, and some time was spent in religious conversation.

"Did you not forget to pray, as you went to bed?"

"No, ma'ma, I always pray," said Hannah.

"Do you love to pray?"

"Yes, ma'ma."

"Can you pray with me?" said her mother.

"Yes, ma'ma," she replied, and com-

menced praying. She prayed for her mates particularly, begged of God, that he would change their hearts. She prayed for her sister, who was unwell, and for the other members of the family; and then closed with the Lord's prayer. The sincerity, fervency, and humility of her petitions, drew tears from her mother's eyes; though she little thought that her daughter, then in health, was so soon to sleep in death. Does not the uncertainty of life, illustrated by this case of early and sudden death, furnish parents a solemn admonition, not to delay parental duties? Their children may, in an unexpected moment, be forever removed beyond the reach of their instructions. Duties *performed* will be some source of consolation to parents, when bereaved of their children. Duties *neglected* will be a source of bitter reflection to them, when suddenly called to see their children die.

When Hannah had closed her prayer, the same friend said to her,—

"When did you first think you loved Jesus Christ?"

"Last summer," she replied.

"Why did you not love him before?"

"Because I had such a wicked heart."

"Have you a good heart now?"

"No," said Hannah, "my heart is wicked now."

"What then makes you think you love God?"

"God makes my wicked heart love him."

"Do you ever feel afraid you never did love the Saviour?" said her mother.

"Yes, ma'ma," answered this dear little girl, under a conviction doubtless of the deceitfulness of her own heart.

"What do you do when you feel so?" asked her mother.

"I try to pray."

"What do you pray for?"

She replied, "That God would take away my bad heart, and give me a good heart."

"What do you want a good heart for?"

"To love God with."

"Why do you want to love God?"

"Because he is good, and isn't wicked any."

"Should you love God, if he should cast you into hell?"

"I don't know," she replied.

"Would it be right if you should go there?"

"Yes, ma'ma," she answered.

"Would it be right if God should cast you off, when you pray to him?"

"Yes, ma'ma."

"Why?"

"Because I am so wicked."

This is only a part of the conversation which passed between them at that time; but it is enough to show the state of her mind on religious subjects. Eight days after this conversation, Hannah was slumbering in the grave.

Within a few days of this time, a friend called and related some particulars of the calm and peaceful death of one, who had lived a pious life, and had lately left this

world for a better. The conversation greatly affected little Hannah.

Though so young, she took a lively interest in all that was said. After the friend had retired, she conversed about death with great composure, little thinking, for she was then in health, that her own death was so near.

She said, "I should be willing to die at any time."

"Why are you willing to die?" asked her mother.

"So as to be free from sin and be with Jesus," she replied.

"What makes you want to be with Jesus?"

"Because he shed his blood for me."

"Why do you wish to be free from sin?" said her mother.

"Because God hates sin, and if I sin he will hate me too," replied this dear little girl.

Within a day or two after this conversation, Hannah was ill, though there was nothing in her illness that appeared alarming. On the

Sabbath following, she was more unwell, and a physician was called.

She expressed a desire to attend meeting, said it was communion day, and a number were to be taken into the church. This seemed to be the reason why she so much desired to attend meeting on that Sabbath.

During the day she requested her mother to sing,

"Remember sinful youth, you must die;" &c.

During the same day she again requested her mother to sing to her. She had several favorite hymns, which she had occasionally requested her mother to sing, and which she sometimes attempted to sing herself. She selected at this time, the lines commencing with,

"Give ear to me, ye sons of men,
Why stand ye gazing round my bed;
You all must die, the Lord knows when,
And lie amongst the silent dead.
Though now in health, you all must die,
And turn to dust as well as I.

When from my Maker's hand I came,
The seeds of death were in me sown;
Which will dissolve this mortal frame,
Soon as the bloom of life is blown.
Behold me on a dying bed;
Forget me not, when I am dead."

Her mother complied with the request, and sung the stanzas, little thinking that that would be the last time she should ever sing to her, or that the words she had been requested to sing would so soon be verified in the case of the dear child who had made the request.

It is unnecessary to suppose, that she had had any premonition of her death; but it is worthy of notice, that she selected words, which were so suited to the event that very soon followed.

In the following night she was more unwell. The disorder assumed an alarming aspect. But though afflicted with severe pain, she was patient. When asked how she was, she usually said, "better;" as though she did not wish to complain of God's dealings with her.

On Monday the disease increased, and

she felt herself that she must die soon. She talked with her sister; told her she was going to die; told her not to be ashamed of Jesus, for if she was, Jesus would be ashamed of her when she came to die. She repeated the stanza,—

> "Ashamed of Jesus! that dear Friend,
> In whom my hopes of heaven depend!
> No! when I blush be this my shame,
> That I no more revere his name."

This had been her favorite hymn from the time she first hoped she loved the Saviour. It was her request that it should be sung at her funeral.

She made a disposal of her little books, of which she had a number; wishing them to be given, after her decease, to her playmates. A particular volume she requested to be given to her minister. She expressed a wish also to see him. He knew nothing of her particular wishes at that time, but hearing she was sick, he called to see her. She was asleep. Her mother had told her, that if she was no better they would send for him. Af-

ter she awoke, she was told that he had been to see her, and would call again. She said she was sorry she was not awake ; she wanted to see him.

" Why do you wish to see him ? " said her mother.

" To have him pray for me."

" What do you wish to have him pray for ? "

" That I may be prepared to die and go to heaven."

" Do you think you shall die ? "

" Yes," said she.

The feelings of the mother were considerably overcome at the thought of parting with her loved child, which led to some expressions, that produced a corresponding effect on Hannah's feelings. A pause ensued, that the emotions mutually excited might subside. After some little time had elapsed, the conversation was resumed.

" Why do you wish to die, and go to heaven ? "

" That I may be with Jesus."

"Why do you wish to be with Jesus?"

"Because I love him," she replied.

"What makes you love him?"

"Because he died for sinners, and for me too."

Here the conversation was interrupted. Hannah was very sick, and afflicted with severe pain, but manifested no impatience at the dealings of God with her.

In the afternoon of Monday, her sickness increased. She appeared to be rapidly sinking. She was able to talk but little.

Tuesday morning, the day before she died, She appeared more comfortable, and conversed with less difficulty. But the disorder was making progress. She was patient, though distressed through the day. Her pastor called again to see her. When told that he had called, she expressed great pleasure, and wished him to pray with her.

"What do you wish him to pray for?" said one.

"That God would forgive my sins."

A paroxysm of pain interrupted the conversation.

Early the next morning, the day on which she died, she was asked how she was. She looked up very pleasantly and said, "I am well." She was then probably free from bodily distress, to which she had been subject. But it was evident she was fast sinking into the arms of death.

Her mother sat by her bedside, watching the progress of the disease.

She endeavored to ascertain the state of her mind, at the near approach of death, and said to her,

"Do you know you are going to die and leave us?"

"Yes."

"Are you willing to die, and leave your father and mother, your brother and sister, and your aunt C.?" who was then a member of the family.

"Yes."

"What makes you wish to die?"

"To be with Jesus."

"Have you any thing," said she, "you wish me to tell your mates for you?"

"Tell them to love God, and when they die they will go to heaven."

She had a small piece of money strung to her neck. Her mother said to her,

"What do you wish me to do with that?" It was expected she would give it to her brother or sister.

"*Send it to the heathen*," said she.

This was on the morning of her death, and she was apparently soon to pass into the eternal world.

A friend, who sat by her bedside, said to her,

"Which do you love most, your father and mother, or Jesus?"

"Jesus," said she, and it was the last loud word she ever uttered.

A short time after this, her father asked her, if she knew him. She whispered,

"Yes."

She lay some time with her eyes closed, with symptoms of approaching dissolution.

Her pastor came in to see her. His name being mentioned to her, she raised her eyelids a little, as though she wished to see; but her sight was probably gone. They fell again, and she soon ceased to breathe. This was on December 7th, 1831.

Thus died this sweet child in the morning of her days; but not without giving evidence that, having loved the Saviour in her youth, she has gone thus early to be with him in the paradise of God.

May the youthful readers of this little volume, begin early to love and serve the Saviour, that when they die, as they all must die, they may go to the happy home of the righteous.

Deacidified using the Bookkeeper proce
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005
PreservationTechnologi
A WORLD LEADER IN PAPER PRESERVATI
111 Thomson Park Driv
Cranberry Township PA 1606
(724) 779-2111

PUBLICATIONS OF THE

MASS. SABBATH SCHOOL SOCIETY.

HARMONY OF THE KINGS AND PROPHETS.
THE AFRICAN TRAVELLER; or, Prospective Missions in Central Africa.
THE WIDOW OF MONMOUTH; or, Family Instruction.
MEMOIR OF REV. SAMUEL DAVIES.
" MRS. MYRA W. ALLEN.
" JOHN ARCH, 2d ed.
" CHARLES POND, 3d ed.
" WM. P. HUTCHINSON.
" HANNAH B. COOK.
THE BIBLE CLASS BOOK, Nos. 1, 2, and 3.
ACCOUNT OF ROBERT CUTTS WHIDDEN.
MISSIONARY GEOGRAPHY.
CONVERSATIONS ON THE SAND. ISL. MISS. 2d ed.
CONVERSATIONS ON THE BOMBAY MISSION.
CONVERSATIONS ON THE MACKINAW AND GREEN BAY INDIAN MISSION.
CONVERSATIONS ON THE CHOCTAW MISSION.
LETTERS AND CONVERSATIONS ON THE CEYLON MISSION.
LETTERS AND CONVERSATIONS ON THE CHEROKEE MISSION.
LETTERS ON THE CHICKASAW AND OSAGE MISSION.
LETTERS AND CONVERSATIONS ON THE SENECA, TUSCARORA, AND CATARAUGUS INDIAN MISSIONS.
THE STANWOOD FAMILY; or, History of the American Tract Society.
THE NAVAL CHAPLAIN; exhibiting a view of American efforts to benefit seamen.
LOUISA RALSTON; or, What can I do for the Heathen?
HISTORY OF THE PILGRIMS; or, a Grandfather's story of the First Settlers of New England.
HISTORY OF THE AMERICAN BIBLE SOCIETY.
HISTORY OF JAMES MITCHELL.
EPITOME OF THE EVIDENCES OF CHRISTIANITY.
CLAIMS OF THE AFRICANS.
HUGH CLIFFORD; or, Prospective Missions, &c.
THE CANNIBALS; or, a Sketch of New Zealand.
HISTORY OF THE REFORMATION.
LITTLE OSAGE CAPTIVE.
MY TEACHER.

LIBRARY OF CONGRESS
0 014 168 685 9